

*Orthodoxy in Faith, and Uprightness in Life  
and Conversation, essential to the Character  
of a Good Man:*

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A 8  
**S E R M O N**

Preach'd at

**Trinity-Chapel,**

In the Parish of

**St. Martin in the Fields, Westminster,**

*On Wednesday, the 2d of September, 1713.*

With a large Preface, shewing the Necessity  
of Publishing it.

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By **JOHN HOWARD**, Presbyter of the  
Church of England.

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*Whosoever therefore shall confess me before Men, him  
will I confess also before my Father which is in Heaven.  
But whosoever shall deny me before Men, him will I  
also deny before my Father which is in Heaven, Mat.  
x. 32, 33.*

*According as it is written, He that glorieth, let him  
glory in the Lord, 1 Cor. i. 31. 2 Ep. x. 17. Jer. ix.  
23, 24.*

*Thy Way, O God, is in the Sanctuary: Who is so great  
a God as our God? Psalm lxxvii. 13.*

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**L O N D O N,**

Printed for *Jonab Bowyer*, at the *Rose* in *Ludgate-street*,  
**M. DCC. XIII.**

2 E R M O T

Trinity Chapel

Trinity Chapel is situated in the town of  
Trinity, and is a very fine building.  
It was built in the year 1740, and is  
now in the possession of the Trinity  
Chapel Company.



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# THE PREFACE.

Westham, Sept. 7. 1713.

I. **J**ustice and Mercy are two great Subjects of the following Discourse; wherein they are affirm'd to be comprehended in Charity, as the Third Christian Virtue: And to do as we would be done by, which is still the same, is not a more common Rule than this, viz. That Charity begins at home. This indeed is some way implied in that, but especially in the Precept (that Rule of Equity explains) of Loving our Neighbour as our selves; whereby the Love of our selves is presuppos'd, and made the Rule for the Love of our Neighbour, or the Measure of this Virtue of Charity in respect to him. And how shall we have the Rule and Measure, without the Thing it self? Or how can we Love our Neighbour as our selves, if we do not Love our selves? Or how can we indeed, in that Case, be thought to love him at all? It is certainly a Thing impracticable to do our Duty to him, if we do not our Duty in the first

Place to our selves; and to suppose it, implies a Contradiction, there being so necessary a mutual Dependence of one Man's Station, and Right, and Interest, and Happiness in the general, upon another's.

2. I shall therefore need no Excuse, if I stop the Reader a little with some Account of the Author, tho' it be my self: But have Reason, on the other Hand, to ask Pardon of the World (which I sincerely do) that I have hitherto neglected that necessary piece of Justice. Let the Title I assume, be therefore now my Subject. It is what I cou'd no way avoid, upon this Occasion; and there are, I believe, few that know me, who will be unprepar'd to give a Reason for it: But I must beg leave to say, that they will be mistaken, who shall think it is, because, for no other Crime than gaining the Respect of those I preach'd to, I was here thrown out at Christmas last, and with that sudden Violence, as if it were to secure me from ever rising again; or, because some infallible Judges of Men and Things, must needs oblige the Priesthood to yield to an inferior and subservient Order, &c. Nor is it, because a Servant in the Church, must not only be advanc'd above a Priest in every Circumstance of his Condition, but employ'd to reprove and teach him, and at last allow'd audaciously to defend against him the rankest Pride and Injustice, insolently triumphing in his own Stability; nor yet by reason of the wonder of most People, that I never wou'd, like



a true Briton, despise my Birth-right in the Household of Faith. Not by any of these Reasons or all of them together, was I induc'd to give my self the Title; nor was I determin'd to do it, from any Thing inferior to this, viz: My being accus'd of entring like a Thief into Holy Orders. And now every Body may be satisfied, that the Title is not intended to distinguish me from the rest of the Clergy (which absurd Vanity some perhaps might be ready to suspect,) but to assert my being regularly and duly of the Number. That I have been roundly accus'd of being thus criminally Ordain'd, is indeed no Secret: Nor must it any longer be a Secret, that the Scandal is as False as it is Great. He must be too Sagacious, that can raise such a Charge from the following Account; which I may Challenge all the World to confute, in any one Part of it.

3. I never had any Thoughts of any Employment, but the Ministry. I had the accusom'd Education for it, and always attempted the best Methods of Preparation in every Respect. I had been for about a Year a Graduate in Oxon, before I was ordain'd Deacon; which was by that Great and Worthy Prelate, the late Bishop of London (whose Death all good Men very much lament) in the Chapel of his Palace at Fulham, on Trinity-Sunday, in the Year of our Lord, 1703. I had a Real and Just Title providentially tendred to me, as soon as I resolv'd then to dedicate

*dedicate my self in that manner to the Service of God; which was but a very little time beforehand, as if it were to give no Time for Practices against me. I had full Testimonials from the College, which came to Hand just before they were necessary to recommend me; and before that, the Hands of several of the Divines in Town. I underwent the Solemn Examination in the Chapter-House of St. Pauls, by the Bishop himself, Dr. Altham, Dr. Millington, and Mr. Pelling, who is now a Doctor, and Rector of St. Anne's Westminster.*

4. *I had indeed been overspread with Infamy and Disgrace for several Years before: But (to speak after the manner of Men) cou'd never apprehend, that I deserv'd any share of it; and had I been duly represented to the World, I had been universally in good Esteem, which has been always my Lot amongst those that have truly known me. The true Foundation of the contrary at all Times, has been either my Constancy to my early Choice, when Liberty to choose had been freely given me; or my unshaken Fidelity to my Obligations, as a Clergyman, or as a Member of the Church of England.*

5. *I cou'd wish, that all Accusers of the Brethren, wou'd turn their censorious Humer into a Virtue, by directing it the right Way; and cease from partaking of other Mens Sins, by being Advocates for that which is truly Criminal.*

6. The

6. The Reasons for publishing this Discourse may be now expected. No one can say, that it is, in the Nature of it, unsuitable to my Purpose; and I was at this Time waiting for a lucky Opportunity of vindicating my poor Reputation, which has been so long troden under foot of Men, as if it deserv'd no better Treatment; finding at last the absolute Necessity of it upon all Accounts that can be nam'd, and resolving to lay hold on the first happy Minute. While I was in the very heighth of my Expectation, I was call'd upon to preach at Trinity-Chapel, on the Second of September last. Without any thoughts of this Nature, I chose to preach this very Sermon, which I had intended for the same Place about Two Months before, when the Reverend Mr. Trebeck, the Wednesday Lecturer, was expected to finish upon a particular Subject, by which means I was then disappointed.

7. Some Days before the Time, I began to consider whether it might do me any Service; and the extraordinary Solemnity of the Day, my being luckily put in mind of it (living out of the Verge of the City,) just soon enough to do some Justice to it, with the aptness of my Subject and Discourse to the Occasion, set my Head still more a working.

8. At last I consider'd, that this very Discourse, in doing service formerly to the Church, had done great Disservice to my Self; and being now turn'd a Penitent, might answerably to the  
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*Doctrines it preaches, do me Justice, and be liberal and bountiful to me over and above; as also be the better qualified to teach others the like Duties. About the very time the last Year, it lead the Way to another, upon the Priesthood, Worship, and Oeconomy in the Christian Church, which made the following Sunday, being the 12th after Trinity (and the 7th of September, as is the present Day) prove fatal to me, and brought on such a new Train of various Trials, still continu'd, as has been seldom known. How the 12th after Trinity was this Year again made memorable here, I may not perhaps be allow'd to say.*

*9. That 12th after Trinity has been the great Subject of my thoughts, ever since, answering indeed my Chief Expectations and Desires; and occasioning that which has necessarily engag'd me to make the best Advantage of it. To be plain, I had then full Testimony born to my long disputed Innocency and Divine Call to the Priesthood; the visible Part of which was too much to be endur'd by him, who could never with ease observe any decent Regard paid to his Assistant. At this no one will wonder, who knows what I was forcibly driven to at last, and that probably nothing inferior to this wou'd fully repair my so much injur'd Reputation. I follow'd the Example of Holy David in the Seventh Psalm, who was constrain'd to that Method in regard to no less a Person than his Father and Sovereign,*  
and



and no less an Affair than the Royal Dignity he sustain'd by the especial Appointment of God himself. Soon after I had done this in a solemn manner, I receiv'd a strange Assurance that my Relief was at hand, back'd by suitable Texts of Scripture darted into my Mind; and this Assurance was by as Miraculous a mistake supported for some Months, even 'till I receiv'd a Letter, dated the Day after that I have been speaking of (viz. September 8.) which oblig'd me to cast all my Confidence upon this Testimony.

10. And certainly it was no improper Season to wait for such Evidences of the Divine Favor, when I had been for a considerable time under the particular Protection and Guidance of Providence; which was most remarkable in bringing me to, conducting, and encouraging me in this Place: Where, with all the Faculties of my Soul commonly upon the stretch, and my Body daily fatigued, I happily recover'd a shaken Constitution; and am now able (and not more able than willing) to undergo any Labours of the Mind or Body usually incident to my Profession. My sincere Intentions were soon distinguish'd by the Inhabitants of this Parish, so long accusom'd to the late Reverend Mr. Smith; who seems to have given the World an exact Pattern of the Pastoral Care, in every respect (so far as the Iniquity of the Times wou'd well bear,) and of the Qualifications and

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Behaviour

*Behaviour proper to a Clergyman. They who had been so long blest'd with such a Pastor, knew how to understand any thing that was well meant by any other, and had learn'd to look with Candor upon Mens Infirmities, and might hope to find me in time ambitious at a distance to imitate his Example. But when the hearing of Excellency is also odious, the aiming at it a Crime, and the corrupted Will a Law; the only Advantages to be gain'd are the Conscience of designing and endeavouring well, and the Applauses of those Good Men that knew or hop'd it. These, I thank my God, I have never been without; tho' I have all my Days reap'd so large Crops of that kind of Fruit I now enjoy.*

*II. But see how the Almighty can bring Good out of Evil, or turn Evil into Good; and make one Deep call friendly to another, even to the Confutation of each other. When I had receiv'd the greatest of Favour; the Prince of this World was for preventing my enjoying it, or making any Use of it: But that Observation of Eliphaz in Job, is not more Applicable to*

*Job. v. 13. wicked Men, than to the Spirit that worketh in ~~them~~ <sup>you</sup>, viz. He taketh the Wise in their own Craftiness: And the Counsel of the froward is carried Headlong. The Destroyer's Rage and Malice commonly out-run his Politicks; and wou'd still do so, tho' one shou'd tell him of it. I was now sufficiently awaken'd to consider what I was to do;*

do ; and as I had nothing to depend upon, but the very occasion of my Misfortune, so the one inevitably oblig'd me to be continually thinking of the other, and improving it to my own farther Assurance and Satisfaction. And in two or three Months time, after I was ejected, I happily receiv'd Confirmation upon Confirmation, that this was truly the Design of all : But cou'd have no rest in my Mind, or Respite from Torments (under which I was strangely Supported and Comforted,) 'till I had laid all Important Occurrences together, with the Reasons or Occasions of them; and actually entred upon an Account of the Dispensations of Providence towards my self, from the latter End of the Year, 1710. In this, I found some Ease and further Comfort, and was on the one hand encourag'd, and on the other hand driven to proceed, in a very astonishing manner; every thing indeed both within and without, the whole of my Condition and every Part of it, the Disposition of my Mind (tho' against my Inclination, and to my own Terror in many Respects,) with whatever fell out, or any way occur'd to my Observation, seeming forcibly to carry me on; my self being to Appearance rais'd above Nature all the time, and enjoying an especial Divine Assistance, bringing things I had neglected into my mind at the time they wou'd be useful; and engaging me to apply things that had pass'd many Tears ago, to Purposes I had hardly before thought of; and sug-

gesting Matters to me, of which otherwise I had had no Apprehension.

12. And nothing cou'd more conspire to this End than my being invited to a Neighbouring Curacy, which I entred upon the third Sunday after the Violence I suffer'd here, that being here the Sacrament-Day. The Curacy I have supplied ever since, without the Necessity of removing. And that has been justly thought more to my Advantage, than if I had Stept immediately into good Preferment; which was heartily wish'd by this Parish in General, and even promis'd me at a distance. The Incumbent of that Place is the Reverend Dr. Welton, Rector of St. Mary's White-Chapel; of whom I have observ'd in the former Account, That it well became one Professing his Zeal and Steadiness in Religion, to alleviate an Abuse it had suffer'd in this considerable Parish, by admitting me to his own Church; taking me aside from being so much a spectacle to the World, and affording me full Opportunity to uphold my Reputation. I must now add, That besides his kind Treatment, with his obliging Familiarities, and liberal Commendations of me, he allows beyond what that small Benefice will easily bear; which he seems to have accepted (as I also before observ'd,) for the sake of a Retirement from the Town, no other external Motives being visible, but rather the contrary; tho' (to the great Advantage of the Parish) he generally preaches there himself, and administers the



the Blessed-Sacrament every Month. I must also in Justice to the Doctor, add, that the first and principal Ground of his extraordinary Courtesy to me, I have always thought to have been the Improbability of my fomenting and unhappy difference between him and a Gentleman of Quality in that Parish, which has made so great a Noise abroad, to the Prejudice of them both; because I thought it properest for me to carry it with equal Respect on both sides. This Temper has also gain'd the Approbation of the other Gentleman, tho' I have oftentimes neglected his Civilities, which have been also very many. It had been unjust and ungrateful in me, to have said less of these two Gentlemen (who have been so much my Friends,) upon this Occasion; and I was venturing further in their Behalf: But shall leave those whom it may concern, to guess at my Intention; and to improve the Hint, if they take it right, and think it so.

13. I suppose there is no need of recapitulating: But a few words more are necessary, before I conclude this Preface. In a regular Conformity to the Devotions of the Church, we meet this Promise once a Month (i. e. on the 7th Day.) to every one that suffers under Slander and unjust Obligation, upon the Condition of an orderly Trust in God, viz. He shall make thy Righteousness as clear as the Light: And thy just dealing as the Noon-Day.

Psal. XXXVII. 6.

O. T.

And this Confidence

dence I had express'd, applying these very words to my own Case, in the solemnity before mention'd. (Par. 9.) And the Psalm, wherein we find them, I was directed to read for my Comfort, with the XXVII. Psalm, when a sudden Fire had broke out upon me, in 1701. which is not yet quench'd, and must be swallow'd up in the greater, if it cannot be overcome by such Methods as I am now using. The Person that took this Care of me thought it proper to animate me in the most pathetic manner, bidding me be of good Courage, and telling me, that Innocency never fails to come off Glorious at the last. And it has been always my certain Expectation, that sometime or other I shou'd be duly represented to the World, and allow'd to act in my own proper Person, being disengag'd from those Fetters and Manacles which have hitherto cramp'd my whole Behaviour, and made me appear at Thirty what I was asham'd to be at Thirteen. Without this Assurance (inseparable from Innocency, and a Competent Knowledge of God, and his Methods of dealing with Mankind,) I had inevitably been crush'd by the Weight of my Calamities; and cou'd never have been supported, with any Confidence, against those haughty Contempts, and cruel Mockings, and Scornful Reproofs, which from the Clouds of Friendship have been plentifully pour'd upon my guiltless Head.

14. And

14. And now (to resume in some Measure what I began with) I cou'd heartily wish, that I had more to say, as to the *Virtue* of this *Act* of *Justice* to my self, and *Mercy* to others. For besides all the *Arguments* hinted in regard to a more private *Method* (*Par. 11.*) which has lead to this, and what it claims as peculiar to it self (*Par. 6, 7, 8.*) it has a great number of fresh ones not very grateful to the *Hearing*; which may be still fruitful of others, without any stop, unless stifled in this manner; and my own *Practice* of the *Duties* of *Justice* and *Mercy* in the general, both to my self and others, seems necessarily to depend upon it. This loudly calls for the *Practice* of the *Third* and *Last* *Duty* in my *Text*, ascribing all the *Honour* of my *Vindication* to a merciful and righteous *God*; for all I must my self pretend to (which is also chiefly owing to him,) is, That I have made a *Virtue* of *Necessity*.

15. But the *Work* had been much easier to me, tho' perhaps not more effectual, cou'd I have had an *Adviser* and *Encourager* added to my other *Helps* and *Incentives*. This were a *Thing* hardly possible. I was oblig'd to labour by my self, for those hidden *Treasures* I have now brought to *Light*. The *Subject* was to others terrible, and unintelligible. Italk'd in the *Clouds*, and cou'd not keep off a variety of ugly *Censures*; and many were the *Attempts* to divert me from my unknown *Purpose*. I was grown too thoughtful and wise for the *Learned* themselves; and *Melancholy* in  
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*the midst of the most pleasing Speculations. I was overcome by what I thoroughly despis'd; and secretly fretted (and still might do so) at those, to whom I cou'd repay, whenever I shou'd have a mind to it, their own Imperial Coin. Such were the Encouragements I receiv'd from Men.*

16. *And even now I can't think it proper to have recourse to any of my Acquaintance, or indeed to any else, for their Advice and Counsel, or for their Opinion; and no competent Person will Care to make a Third in such Affairs. I apprehend it therefore convenient to advertize the World, that these Papers \* (hitherto) have had, or cou'd admit of the Perusal and Correction of no Person but my self; and I have had, or could have no Assistance or Direction in them, but what God himself has been pleas'd to afford me. By this the Curiosity of those Learned Gentlemen will be the better satisfied, who have been so industrious to know themselves, and signifie to others, what Learning, and Sence, and Prudence, and Fortitude I was Master of. They will also learn, even from me, to look with something of Candor and Compassion, upon those mighty Imperfections they have always had the luck to discover. I can't now avoid referring them, for their further Gratification, to a Polemical Treatise, entitled, A Brief Defence of the Church's Belief concerning the Ascension of our Blessed Saviour;*

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\* i. e. When they were going to the Press.



*in Answer to Mr. Whiston's Notion of more than one Ascension. Printed for H. Hills (and so far against my Approbation) in Black-Fryars, near the Water-side, 1710.*

17. As to the Title I have given to the following Sermon; it is purely in regard to the Subject and Drift of it, together with the more open and profess'd confronting of Error and Hypocrisie, and the animating and encouraging of the Orthodox, Faithful, and Sincere Christian. I have, with no small Indignation, observ'd my Text caress'd and hugg'd by the Socinians; and thought it wou'd become me, if I cou'd, to rescue it from their Hands, as they have wrested it from ours. One that has written in Defence of the History of Religion, is particularly taken with it; who, I presume, is the same that has given the Sum of Religion to my Lady H-w-d, under the Title of, The Lady's Religion, admirably well answer'd, by way of Letter to another Lady, and by one of that Sex; the Answer entitled, The Religion of a Church of England Woman, and Printed in the Year 1705. I have now no more to detain the Reader with, than earnestly desiring his Prayers for me, and for my Enemies; and assuring him (whoever he be,) That my Hearts Desire and Prayer to God is, that he may consider the whole I offer to him, with Benefit to himself, and no Injury to any other; and that, if such Manifestations of the Divine Pleasure may have their probable Consequences, in respect

to the Welfare of Religion, and the good of our Immortal Souls: I shall then, by the Grace of God (according to the Tenor of the Gospel,) despise all Losses and Torments of any kind, in this World, that are not obstructive to these important Purposes; and those that are necessary; or aiding towards them, I shall esteem as Gain and Happiness.

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## MICAH vi. 8.

He hath shew'd thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God.

**G**OD having in the former Part of this Prophecy *reprov'd* his People for their heinous Sins against him and one another; in the beginning of this Chapter holds a *Controversy* with them, whereby he *accuses* them of great *Injustice* and *Ingratitude* to him: And then the Prophet seems, at the 6th Verse, in his own Person to ask, *what is to be done* to appease his incensed Anger? *Wherewith*, says he, *shall I come before the Lord, and bow myself before the High God? Shall I come before him with Burnt-Offerings, with Calves of a Year old? Will the Lord be pleas'd with Thousands of Rams, or with ten Thousands of Rivers of Oyl? Shall I give my First-born for my Transgression, the Fruit of my Body for the Sin of my Soul? These costly Devotions and pompous Services, he intimates would be*

*no way acceptable, tho' they were never so suitable to the awful Majesty of God, and the Greatness of their Offences, without the Sincerity of the Heart in turning truly to him, and performing those natural Duties he had commanded, and principally insisted on, in the Revelation of his Will to Mankind. He hath shew'd thee, O Man, what is good [what is proper for thee in its own Nature, and most becomes thee;] and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?*

*In speaking to these Words, I shall,*

*I. Consider the several Duties distinctly, that are a Part of them; To do justly, to love Mercy, and to walk humbly with thy God.*

*II. How God hath shew'd them to Men, and convinced us of their Excellency; He hath shew'd thee, O Man, what is good. And,*

*III. Whether something more than Justice and Mercy to Men, and Humility towards God, simply consider'd, may not be suppos'd, notwithstanding those Words, And what doth the Lord require of thee?*



I. I am to consider the several Duties distinctly, that are a part of the Text; the first of which is, *To do justly*, that is, *to do wrong to no one, and to render to all their Dues*. The former may be called the *Negative*, the latter the *Positive* part of *Justice*. In either Acceptation, there is both a *General*, and a *Special Justice*. The *General* is call'd *Legal*, and is the *making of just Laws*, and *observing them when made*. And this sort of *Justice*, both *Publick* and *Private* Persons are concern'd in. The *Prince* and the *Legislature* make *Laws*, and they with the *Magistracy* in general, are to make it a *fix'd Rule* to themselves, *to observe and execute them upon all Occasions*; and the *whole Populacy* are obliged to *submit to them*, and *regulate their Behaviour towards the State* by them. In a Word we are all of us to shew our selves *true Members of the State* by *Conforming* our selves entirely to the *Constitution*, and letting our own *private Interest* or *Pleasure* give way to the *Publick*.

This *Demeanour* is due also towards the *Church*, which is of all *Societies* upon *Earth* the *Chief*, and *internally join'd to that in Heaven*; has *Laws* the most *Sacred* and *Inviolable*; and to *consult the Welfare* of it, as such a *Society*, is our *First practical Duty*, and that on which all *Good* depends both to our selves and others.

Eph. iv. &c.

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As to the *Special Justice*, which is also call'd *Private*, that is either *Distributive*, or *Commutative*. The *Distributive* belongs chiefly to the *Prince* and *Magistrates*, and consists in distributing *Honors*, *Moneys*, *Rewards*, and *Punishments*; and this sort of Justice reaches in some Measure to all that have any others under their *Command* or *Jurisdiction*. The *Commutative* belongs alike to all People whatever, as in the Cases of *buying* and *selling*, *lending* and *borrowing*, *letting* and *hiring*, *depositing* in *Trust*, *promising*, and the like. In which it is every body's Duty to deal *fairly*, and upon *equal Terms*, at first in the *Contract* or *Agreement*, and afterwards in the *Discharging* of it. The *Object* of this sort of Justice is *Equal Right*, and it requires an *Arithmetical* Proportion between the thing receiv'd and that return'd; no regard being had to the *Dignity* or *Merit* of the Person, as it is in the foregoing sort of Justice; in which the Proportion is *Geometrical*, and the *Object* of it *Legal Right*.

The *Second Duty* in the Text is, to love *Mercy*; which is an *higher Virtue* than doing *justly*, and consists in a *Readiness* to *recede* from what may be thought one's *Right* in *Compassion* to others, and even to *allow* to others what is *beyond* theirs; to *spare* those who are *weak* and *necessitous*, and not so able to *re-*  
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*der us our Due; to bestow the Necessaries of Life on the Indigent, or otherwise help them in their Affairs; to forbear Retaliation and Revenge, when any Injury is offer'd us, and we may think it no Breach of Justice to repay it; and even to soften the Rigor of Legal Punishment; and in a Word, as to our selves, to shew all the Properties of Charity reckon'd up by St. Paul, in the Thirteenth Chapter of his first Epistle to the Corinthians. These things we are to do, not grudgingly, or of Necessity, but cheerfully, taking delight in them; for this is to love Mercy*

The Third Duty is *to walk humbly with our God. Whatever our Qualifications, or our Life and Conversation are; whatever Duties we perform either towards God or Man, we must not pretend to any Merit or Desert in them: But must always retain a deep Sense of our own great Unworthiness, ascribing all the good to him that made us, and all the evil to our selves, and looking indeed with Shame upon our best Services, which are so very imperfect, and even polluted and defil'd.*

These are the Duties express'd in the Text, as requir'd of Man: And how God hath shew'd them to us, and convinced us of their Excellency, is what I propos'd.

II. In the Second place, to consider from those Words, *He hath shew'd thee, O Man, what*

*what is good.* This very Expression suggests to us, that these Duties are founded on the Nature and Condition of Man, and such as his *Natural Reason* wou'd readily embrace, and his *Conscience* of it self sollicite him to observe. And what is more agreeable to the *Common Reason* of all Mankind, and more readily assented to by them, than this Principle, viz. *to do as we would be done by*, comprehending all the *Rules of Justice and Mercy*? And these are all again comprehended even in the usual sense of the Word *Humanity*; as if all the World were sensible without any Instruction, how becoming to Man such Duties are. And have not all Men a very high Opinion of those, that are known to practise them out of Principle and Choice, and an utter Abhorrence and Detestation of *Knaves*, and Men of cruel Disposition, that willingly shew little or no Regard to them? *To do as we wou'd be done by*, is a Maxim that has a strange Power upon the Mind of Man; the Mention of it gives a check to him that is bent to unjust Things, and softens the Temper of the Niggard; and if retain'd in the Thoughts, it wou'd be the most effectual Restraint to the Injustice and Cruelty practis'd in the World; this recalls the Sense we have our selves of being well or ill used, and stirs up good Nature and Generosity, if we have any in our Composition. And how does Nature

applaud



applaud and reward us, for acting by this Rule? The Gratification arising from acts of Mercy in particular is so very sensible, that some have call'd it *the most exquisite Sensuality*; tho' the Object of them is the Good of others, and they are the nearest Imitation of God himself; and Justice, which is a lower Virtue, is seated in the upper Soul, and the first of the Virtues purely Moral.

Whether we consider the General or the Special Justice, we shall find it highly agreeable to the Nature and Condition of Mankind, and to come under this general Rule of doing as we would be done by. Every Political Society has very fitly the Name of a Body given it, all the Persons in it bearing the same Relation to one another, as the Members in a Natural Body, which are useful and necessary in their respective Places and Offices, and together procure and maintain the Welfare and Happiness of the whole;

and whether one Member suffer, 1 Cor. xii. ver. 14. to ver. 27. all the Members suffer with it; or one Member be honour'd, all the Members rejoice with it.

And it is the same also in the Church, to which the Apostle directly applies these Words, and in which we are, and that more especially, Rom. xii. 5. Members one of another. Our Religion unites us more closely than any other Band of Society, and the

Church is most properly call'd  
 Col. ii. 19. a Body, the Head of which is  
 Christ; from whom the whole by  
 Joints and Bands, having Nourishment mini-  
 stred and knit together, increaseth with the in-  
 crease of God: Growing up into Him in all  
 Things, which is the Head, even Christ (as the  
 same Holy Penman speaks in a  
 Ephes. iv. 15, parallel Place:) From whom the  
 16. whole Body fitly join'd together,  
 and compacted by that which every  
 Joint supplieth, according to the effectual Work-  
 ing in the Measure of every Part, maketh Increase  
 of the Body, unto the edifying of it self in Love.  
 To this therefore, when Order and Concord are  
 maintain'd, God dispenses his heavenly Bles-  
 sings, and it then becomes flourishing and hap-  
 py, and prevails against all Oppositions of the  
 Devil and his Agents. And our Holy Religi-  
 on is such, that did all live conformably to it,  
 every one wou'd contribute to the Prosperity  
 and Happiness of the whole Communion, both  
 by engaging the more especial Blessing of God  
 upon it, and rendring it better and happier  
 more immediately by their own Virtues and  
 Graces in the General. For Christian Endow-  
 ments are exactly calculated for the Happiness  
 of Men among themselves, and God has by  
 them design'd the truest Felicity to all Men,  
 and as much as they are capable of in this  
 World; and were all possess'd of them, 'tis  
 not

not to be conceiv'd, how happy *all* wou'd be, as well from *others* as *themselves*.

And towards *Delinquents* in any Society there is a *Mercy* due, it being a *Rule* in *Equity*, never to exact with *Rigor*, founded on that general *Corruption*, which makes *all* Men liable to *slips* and *failings*; and this is the proper Notion of *Moderation* in *Princes*, *Magistrates*, and *Superiors*. In others it is a *Meekness* and quiet *Submission*, when these forget the Duty of *Moderation*, or *injure* them without any Appearance of *Law* or *Equity*; patiently bearing the *Tyrannical Sway*, and committing themselves to him that judgeth righteously. This Virtue both in *Superiors* and *Inferiors*, in *Governors* and the *People* govern'd (and the *People* govern'd are indisputably meant in that celebrated Text, [ *Let your Moderation be known unto all Men.* Phil. iv. 5. *The Lord is at Hand.* ] Which therefore preaches to us *Passive Obedience*, and no *Indifferency* to any Thing but the *World*, that dear Thing which must not be *risqu'd*, tho' it be to *save* our *Souls*, and which God himself must not be allow'd to *govern*!) This Virtue, I say, on both sides, is found agreeable to the *Rules of Right Reason*, as well as the *Gospel*, and necessary not only to the *Well-being*, but the very *Being* of Societies.

It wou'd be both an *endless* Work, and *needless*, to go about to shew exactly, how *every* Part of *Justice* and *Mercy* demands the *Assent* of all *Mankind*, and comes under that general Rule, of *doing as we wou'd be done by*. I shall therefore now observe, how *God* hath *shewed us* these Duties, in the *express* and more direct, and full *Revelation* of his *Will* in these Points.

*Whatsoever we wou'd that Men*  
 Matth. vii. 12. *shou'd do to us, to do even so to*  
*them*, our Blessed Saviour has  
 observ'd to be the *Law* and the *Prophets*, and  
 from thence declar'd to be the *Gospel* too.  
 And this is an *Explanation* of that *Precept* in  
 the *Law* of *Moses*, *Thou shalt*  
 Lev. xix. 18. *love thy Neighbour as thy self;*  
 Matt. xxii. 40. *on which, with the Love of*  
*God*, he tells us in another  
 Place, *hang all the Law and the Prophets*. Both  
 which *General Commandments*  
 1 Cor. xiii. *St. Paul expresses by Charity,*  
 as the *Third Christian Virtue*;  
 which is well known to com-  
 John xiv. 23. *prehend the whole Practical*  
 1 John v. 2, 3. *Part of Christianity; and that*  
 2 John 6. *Part relating to our Neigh-*  
 Rom. xiii. 8, 9, *bour, all the Duties of Justice*  
 10. *and Mercy*. These are therefore founded in  
 the *Light of Nature*, the *Law*, the *Prophets*,  
 and the *Gospel*; and more than this, are the  
*Sam* of them all, in-regard to our *Duty* to-  
 wards



wards one another. And thus hath God shew'd us what is Good in these Respects, and convinc'd us of the Excellency of doing justly, and loving Mercy.

And what can be more the Voice of Nature and of the Scriptures, than that it is our Duty to walk humbly with our God; that we are poor, helpless Mortals lately made by him out of nothing, and subsisting meerly by his Bounty; conceiv'd in Sin, and shapen in Iniquity; the Children of Wrath by Nature, and much more so by Practice; and that consequently we are, without the greatest Mercy, the Objects of God's Wrath and Vengeance; and whatever Acceptance we meet with from him, and in what Degree soever we partake of his Bounty and Favor, we owe it all to his Free Grace after the utmost Forfeitures?

And whatever we do that is good, is owing to his Assistance, Phil. ii. 13.

Who worketh in us both to Will and to do of his good Pleasure. Job xv. 15.

Yea, the Heavens are not clean in his sight; Man in his best State is sinful, and his Religion accordingly compounded. What Duty therefore can be more agreeable to his Nature and Condition, let me add, to the very Notion of his Religion, than this, of walking humbly with his God?

We might be justly amaz'd at the Style that is us'd in the Text, when this Duty is menti-

Psalm cxliv. 3. mention'd, *To walk humbly with thy God*; and cry out, with the Psalmist, *Lord, what is Man, that thou hast such respect unto him; or the Son of Man, that thou so regardest him?*

O. T. We shou'd therefore take that *Advice* of St. Paul, which he grounds upon our *sinfulness* and *weakness*, and which is very much *Parallel* to my Text, viz. Phil. ii. 12. *Wherefore, my beloved, as ye have always obey'd, not as in my Presence only, but now much more in my Absence; work out your own Salvation with Fear and Trembling.*

Having thus consider'd the several Duties distinctly, which are a Part of the Text, and how God hath shew'd them to Men, and convinc'd us of their Excellency; I proceed now,

III. To the Third and Last Consideration, viz: *Whether something more than Justice and Mercy to Men, and Humility towards God, simply consider'd, may not be suppos'd, notwithstanding those Words, And what doth the Lord require of thee?* It may be visible enough to any one, that it is not the Intent of the Text to give a compleat Summary of the Duty of Man: But that the Design of it is, to recal the Jews to those Natural Duties they had forgotten, and run contrary to; of which they are largely accus'd in this Prophecy. And then the Prophet asks, *Wherewith shall I come before*

fore the Lord, and bow my self before the high God? Shall I come before him with Burnt-Offerings, with Calves of a Year old? Will the Lord be pleas'd with Thousands of Rams, or with ten Thousands of Rivers of Oyl, &c. Such Sacrifices and Offerings as these, if they were all of them possible, and never so becoming, he intimates, wou'd not atone (and much less wou'd the ordinary ones) for their gross Iniquities; and he tells them they had been sufficiently taught what they were to do, and if they wou'd regain the favor of God, they must forsake the Sins that had provok'd him, and return to the Duties they had so shamefully cast behind them, and acted the Reverse of.

And many Reprehensions of this kind we meet with, in the Holy Scriptures. To this effect *Isaiab*, who began to write sometime before the Prophet *Micah* speaks much more largely, in the following manner. 'Hear the Word of the Lord, ye Rulers of Sodom; give ear unto the Law of our God, ye people of Gomorrah. To what Purpose is the Multitude of your Sacrifices unto me? saith the Lord: I am full of the Burnt-Offerings of Rams and the fat of fed beasts, and I delight not in the blood of Bullocks, or of Lambs, or of He-Goats. When ye come to appear before me, who hath requir'd this at your hand to

' to tread my Courts? Bring no more vain  
 ' Oblations, Incense is an Abomination unto me,  
 ' the New-Moons and Sabbaths, the calling of  
 ' Assemblies I cannot away with, it is Iniquity,  
 ' even the solemn Meeting. Your New-Moons  
 ' and your appointed Feasts my soul hateth:  
 ' They are a trouble unto me, I am weary to bear  
 ' them. And when ye spread forth your Hands,  
 ' I will hide mine Eyes from you: Yea, when  
 ' ye make many Prayers, I will not hear: Your  
 ' Hands are full of Blood. Wash ye, make you  
 ' clean, put away the evil of your Doings from  
 ' before mine Eyes, cease to do evil, learn to do  
 ' well, seek Judgment, relieve the oppressed,  
 ' judge the fatherless, plead for the Widow.

In another Place, ' Thus saith the Lord,  
 ' The Heaven is my Throne,  
 Chap. lxvi. 1, &c. ' and the Earth is my Foot-  
 ' stool: Where is the House  
 ' that ye build unto me? And where is the  
 ' Place of my Rest? For all those things hath  
 ' mine Hand made, and all those things have  
 ' been, saith the Lord: But to this Man will I  
 ' look, even to him that is poor and of a con-  
 ' trite Spirit, and trembleth at my Word. He  
 ' that killeth an Ox, is as if he slew a Man: He  
 ' that sacrificeth a Lamb, as if he cut off a  
 ' dog's neck: He that offereth an Oblation, as if  
 ' he offer'd swine's Blood: He that burneth In-  
 ' cense, as if he Blessed an Idol.

Several



Several other Passages there are of the same Nature, all which, with these I have taken notice of, we may look upon as bearing chiefly the Sence of that Observation of Solomon's, viz. *The Sacrifice of the Wicked is an Abomination to the Lord*; and giving us to understand, *Pro. xv. 8.* 'that all our Devotions do but  
 ' provoke the Majesty of Heaven still more  
 ' against us, while we continue wilfully and  
 ' obstinately in our Sins; that whenever we  
 ' wou'd appease the Wrath of God, the Best  
 ' (tho' not the only) Sacrifice  
 ' is, as David speaks, a troubled *Psalm li. 17.*  
 ' Spirit, a broken and a contrite  
 ' Heart; a sincere Repentance for all our  
 ' Offences, and (as he speaks by *Isaiah*) put-  
 ' ting away the evil of our Doings from before his  
 ' Eyes, ceasing to do evil, and learning to do  
 ' Well.' Whoever considers the Nature and  
 Design of Sacrifices among the Jews, or of the  
 Christian Ordinances, will see that they are a  
 direct Affront to the most High, when Men  
 do not take care to live according to the Pu-  
 rity of them, or come with a sincere Repentance  
 for such Neglect, and a Resolution of a more  
 suitable Behaviour for the time to come.  
 Those are indeed as necessary as any other Du-  
 ties: But they are so far from Duties, when  
 the others are neglected, that they are Sins  
 and Abominations, Mockings of God, and Pro-  
 fanations

*fanations* of his Holy Name and Ordinances. So that it concerns us to be *careful*, in the *first* Place, of our *Lives* and *Conversations*; and whenever we *come to present our selves before the Lord*, to beware, least *Satan also come with us*; to consider what our *Lives* and *Conversations* have been, and to *resolve upon amendment*, wherein soever we find we have done amiss.

And as it thus appears from the very *Design* of the Text, that it do's not *exclude* any *Duties*, particularly any *Acts of Devotion*, which it is directly spoken in some kind of *Opposition* to; so as much as this may be gathered from the *last* Duty in it, *To walk humbly with our God*. For this was the *Spirit* and *Life* of all the *Sacrifices* and *Oblations* amongst the *Jews*; which were to *atone* for their *Transgressions*, or to *acknowledge* that all good came from him. And it is no wonder if he *declares*, that without these *Intents*, he never *requir'd* them at their *Hands*: For they were, without them, the most *empty ridiculous* formalities imaginable, or the highest *Instances* of *Presumption*, as if they thought they did God *Service* by them, and he wou'd *Psal. 1. 13.* in reality eat the *Flesh* of *Bulls*, and drink the *blood* of *Goats*. But as *walking humbly with their God* was the main *Intent* of those *Services*, this *Duty* when regarded, do's of necessity *suppose* and *require* them;

them ; for they were, by the especial *Ap-  
pointment* of God himself, the *outward Ex-  
pressions* of their Humility towards him.

And as their *Sacrifices* for Sin were *Typical*  
of the *Death* of Christ, and had the *Power* of  
*Atonement* only as such ; a *Dependence* on his  
*Merits*, and the *Necessity* of them to us, is also  
most strictly *implied* in this *Duty* of *walking*  
*humbly with our God* ; and especially with re-  
gard to us, to whom *the Sun*

*of Righteousness hath arisen with* Mal. iv. 2.

*healing in his Wings*, and is now  
in his Meridian, who have the whole My-  
stery of Redemption *unfolded* to, and openly  
*profess'd* by us. Which *Profession* in the very  
*Nature* of it, is *walking humbly with our God*,  
and we are daily taught by it, that it is it  
self the *only Method* of doing this *effectually*  
and to any *purpose* ; when we are oblig'd  
by it to *confess*, upon all *Occasions*, that we  
have our selves intirely *forfeited* the *Divine*  
*Favor*, and *merited* only *Wrath* and *Vengeance*,  
and it is thro' the *Merits* of Christ Jesus, that  
we are *spar'd* from *Punishment*, and meet  
with any *Acceptance* ; when all our *Addresses*  
at the *Throne* of *Grace* are in *his Name*, and  
we are *allow'd* neither to *pray* nor give *thanks*,  
but by *his Intercession* for us ; and when the  
*Principal Ordinance* of our Religion is the  
most *solemn Confession* of him, *Commemorates*,  
as the *Sacrifices* among the *Jews Typified*, his

*Expiation of our Sins upon the Cross, and conveys Pardon and Grace to us; and we are in no Favor with God, 'till we are admitted into his Church, by Baptism, which represents his Death and Resurrection. So that our Profession in the General, and every Part of it, is a Practice of this Duty of walking humbly with our God, and this Duty do's by Consequence imply it all; there being no Salvation in any other, than in Jesus Christ, and none other Name under Heaven given among Men, whereby we must be sav'd; and therefore no other way of expressing duly our Humility to God, than by the Profession of his Religion.*

### APPLICATION.

1. And now we see what little Reason the Enemies of Christianity have to be fond of this Text, as favouring their own presumptuous and absurd Schemes of Religion. For besides that, in the very humor and design, it do's not lay before us the whole of our Duty, the last Branch of it manifestly implies, to the Jews their whole Worship, being only the due Regulation of it, and bringing it to its Primitive Institution; and to us, every thing belonging to Christianity, as strictly such. And it is a sufficient Evidence of the badness of their Cause, that they must be thus catching

at



at *Shadows* for their *Support*, where even the *lowest* Understanding may discover the *Deceit*. But they are continually doing *violence* to the *Scriptures*, to *wrest* them from their true *Intent* (as has been well observ'd by a *Great Man*, who yet has been thought too much their *Friend*;) and *torturing* them, that they may *speak* their own *Language*. And let all the *World* judge, if *boasting* of *Perfection*, *freedom* from *Sin*, and the *power* of recommending themselves to the *Divine Favor* without a *Mediator*, do's agree with the *Letter* of the *Text*, and can in any *Sense* be call'd *walking humbly* with their *God*? And whether they have not an *uncommon Assurance*, in affirming, as they do, that *Sacrifices* were originally of *Humane Invention*, notwithstanding so great *Testimony* that we have to the *contrary*, both from *Scripture* and *Reason*; and *alleging* such *Passages* as this, in behalf of their *Affertion*, when they treat contemptibly only the *Sacrifice* of the *Wicked* (which may well be an *Abomination*;) and amount to no more than that *Expostulation* of our *Saviour* to his *Disciples*, viz. *And why call ye me, Lord, Lord, and do not the Things which I* Luke vi. 46. *say?*

2. And to such as these it is time now to apply what has been spoken from the *Text*, for whose *Instruction* it was design'd. We ought

ought to observe, how great Care is taken to prevent our resting in a formal out-side Profession of Religion, without the Spirit, and true Practice of it. We are shew'd how prone Mankind is to fall into this fatal Error, and sufficiently caution'd against it; so much, that some take hold on what is said to disclaim every Thing, but what they call a Good Life. In which, notwithstanding, they are seldom the most exemplary, tho' it is the whole of the Religion they pretend to, and they are continually instilling it into others: But (it appears more than enough) not out of any good Design, but in Opposition to those who have a due value for Revelation, and to propagate under that Mask their pernicious Errors. And let us beware how we give them Occasion to accuse us of excluding the Practical Part of Religion by the Speculative; which in its Nature has nothing at all of that Tendency, but the most direct contrary. There is no Doctrine of our Religion, but, when duly regarded, has an immediate Influence upon our Minds and Practices, to make them Virtuous and Holy; which no one can truly be from any other Religion whatever. And the more Orthodox any are in their Profession of Christianity, it is their own fault, if they are not the more Virtuous and the more Holy.

Seeing

Seeing therefore we profess so excellent a Religion, both as to the *Doctrines* and *Precepts* of it, let us be neither barren, nor unfruitful in the knowledge of our Lord Jesus Christ; 2 Pet. i. 8. taking Caution from the *Examples* before us, not to esteem our selves upon the bare Profession of the True Religion! And we may be justly asham'd, while we boast of the highest Perfections in Religion, to be call'd back to those common and obvious Duties, which the Light of Nature directs, and Nature it self prompts us to; without which there can be nothing of *Honesty* or *Probity*, *Humanity* or *Modesty* in us: And they must have an uncommon sort of Understanding, that know how to reconcile the want of these with any Religion at all. Let us not be guilty of that hardness, which Natural Religion wou'd not allow, and Good Nature wou'd recoil at, and the Beasts of Prey reprove!

3. But if these Considerations will not prevail with licentious Men to leave off their wicked Practices, and conform themselves to that Probity and Purity the Gospel requires of its Professors; if such Arguments as these, with all the powerful Rhetorick of the Holy Scriptures, will not perswade the Hypocrite of the absolute Necessity of an inward Renovation, of the Purity of the Heart, and an unfeign'd Sincerity upon all Occasions both before God and Man, let this with some preceding Days, speak

*Speak to them and awaken their Attention. Of which it may, in an especial Sence, be truly said, Day unto Day uttereth*  
*Psalm XIX. 2, Speech, and Night unto Night sheweth Knowledge. And what*  
*Speech or Language do we know of, where their uncommon Voice has not been heard? So far therefore, in this Sence, may we not say, Their Line, that is, their Rule and Direction, with the Sun, Moon, and Stars which govern them, has gone out thro'*  
*all the Earth, and their Words to the End of the World; and that Deep calleth unto Deep, at the noise of the Water spouts? As they thus bespeak the Judgment of a just and angry God, may we not suppose all Nations, and Kindreds, and People, and Tongues calling upon us to amend our Doings, and return un-*  
*to our God, and to that excellent Religion we boast so much of, and excel beyond all Things else which the World affords? Must it not be the Sentiments of every Soul, that we have most shamefully revolted, and the Secret Language of every Heart, 'Return,*  
*'Return for shame, O ye Backsliders, if you believe what you profess; or if you only believe, which we all do, that the World is not without a Superior Power to govern it, consider what Provocations have brought down such Vengeance upon your Heads, so*  
*close-*



' closely following a surprizing Pestilence,  
 ' which swept your immense Cities of their nu-  
 ' merous Inhabitants. We have heard also of  
 ' an unnatural Rebellion amongst you, the  
 ' most contrary in every respect to the Laws  
 ' and Nature of your Religion, and your  
 ' Constitution both in Church and State; a  
 ' Rebellion, 'tis said, against the best of Prin-  
 ' ces, against whom, when it began, it were  
 ' unjust even to complain, ungrateful not to  
 ' return the utmost Expressions of Duty for  
 ' his gracious Administration; and after the  
 ' Ruins and Devastations of the Hostility of  
 ' Seven or Eight Years, in all which Time  
 ' he still acted the tender Father, not content  
 ' with dethroning him, you imbru'd your  
 ' Hands in his Sacred Innocent Blood; for this  
 ' every Soul must needs reproach you, and  
 ' every Mouth wou'd spit it in the Face of any  
 ' Briton, saying, Is that the Fruit of your  
 ' boasted Boldness? As you have done lite-  
 ' rally to your Prince, suffer us to do in this  
 ' manner to you. We have heard too, that  
 ' his Sons also and all his Children were per-  
 ' secuted to the utmost, and forc'd to run for  
 ' shelter into foreign Countries, which you  
 ' not only despise but abhorr, and think not  
 ' worthy of your Friendship. In a Word, we  
 ' have been told, that the whole Authority  
 ' amongst you, all Offices, Sacred, Civil,  
 ' and Military, continu'd usurp'd by the Re-  
 ' bels,

'bels, who prov'd the *Majority* of you; all  
 'Places and *Things* that cou'd be come at,  
 'a *Prey* to them, till within less than *Seven*  
 'Years of the *first* of those *Two Judgments*  
 'before-mention'd; and that this *unprece-*  
 'dented *Rebellion* lasted full *Twenty Years*;  
 'that at the end of *Twenty Years*, your  
 'God took *pity* on you, and *rescu'd* you from  
 'the *Miseries* you had so flagitiously *brought*  
 'upon *your selves*, when the *worst* of you  
 'were *weary* of the *Work* of their *own Hands*,  
 'and *hated* the *Fruits* of their more *hateful*  
 'Crimes, and knew not where to *settle* but  
 'upon the *Old Foundations*; that then your  
 'Regal *Family*, with the *ancient Establish-*  
 'ment, were, to the *Amazement* and *Joy* of  
 'all Men, *restor'd*. Now so long Time of  
 'such *Violence* and *Confusion* among your  
 'selves, as it is the proper *Fruit* of some of  
 'the *worst* Crimes and Principles, and such  
 'as your *gentle, meek, peaceable Religion* en-  
 'tirely *forbids*, and a *Punishment* of those  
 'their *Causes*, must have been, according  
 'to the natural *Sentiments* of a *Rational Be-*  
 'ing, a *Punishment* also for other *Sins* and  
 'Vices, being so *general*, and without con-  
 'troversie a true and full *National Judgment*.  
 'And when we consider, that you were so  
 'soon *overtaken* by others, so very *dreadful*  
 'too in their *kind*, we cannot but *conclude*,  
 'that the *former Judgments* and *Mercies*  
 'fell

' fell very short of their due *Effects* and  
 ' *Consequences*; you were not rightly *sensible*  
 ' of either, you retain'd your old *Sins* and  
 ' *Provocations*, the same *Vices* and evil *Habits*  
 ' as before; and if there have not been alto-  
 ' gether the same *Appearances*, we too justly  
 ' fear there is the same *Malice* and *Wickedness*,  
 ' the same evil *Principle* reigning at the  
 ' Heart. And what are *Wars*, and *Sediti-*  
 ' *ons*, *Pestilences*, and *Conflagrations*, but so  
 ' many different sorts of *Fires*, and in rea-  
 ' son either *naturally* or *judicially* the true and  
 ' genuine *Fruits* of such *Vices* and evil *Dis-*  
 ' *positions* as these, *viz.* *Lust* and *Fury*, *Re-*  
 ' *venge* and *Cruelty*, *unnatural Affection*, and  
 ' *Pride* towards God and Man? And these  
 ' are fed and *nourish'd* by *Idleness*, *Intempe-*  
 ' *rance*, and *Luxury*. And now, O ye *Bri-*  
 ' *tons*, the *Causes* of your astonishing *Kis-*  
 ' *tations* are visible *all the World* over, and  
 ' we see what you are, whether you are  
 ' *sensible* of it or no; and what you are  
 ' like to be, if you do not *repent* and grow  
 ' *wiser*.

Thus may we rationally *suppose* the whole  
*World* preaching to us; *echoing* back the  
*Impressions* they have receiv'd from the  
 sound of our *uncommon* *Miseries*, and *reflect-*  
 ing the *Light* our various *Flames* have given  
 them.

And we may imagine 'em saying further, that seeing the *Calamity* we *this Day* commemorate, is the *last* great Judgment they have heard that we have actually *felt*, and we have been remarkably *deliver'd* from *others* we have had too much *Cause* to *fear*; it is manifest that we have a *gracious* God, who mercifully *waits* for our true *Repentance*, and effectual *turning* from the *evil* of our *Ways*, that so *Iniquity* may not be our *Ruine*; that the *Greatness*, *Variety*, and *Frequency* of our *Judgments* and *Deliverances*, our *Threatnings* and *Mercies*, appear to *them* no small *Tokens* that we have something very *excellent* among us, for the sake of which our God has a *Favor* unto us, discovering a particular *Jealousie* and *Care* over us; that the only *Confirmation* they want of this, is our *shining* in the World with *Lights* different from those which have so long *glar'd* in their Eyes, not with *Infernal*, but *Celestial* Flames; and that till then, we may very well *excuse* them from *believing* that at a distance, which we hardly appear to *believe*, tho' we have it amongst us, and *embracing* that which we never cordially *embrac'd* our selves.

Let us therefore not think we have *done* the *Duty* of this *Day*, unless we become more *sensible* than ever of the *Occasion* and *Design* of the extraordinary *Solemnity* of it, and make a further *advance* in *Repentance*, and *renewing*



ing of our *Minds*, and *reforming* our *Lives*, than we have hitherto done. For cou'd we shew all the *Zeal* and *Devotion* represented in the *Context*, it wou'd avail us nothing without true *Sincerity*, the *pure and undefil'd Religion* requir'd in the *Text*, viz. *Justice* and *Mercy* to *Men*, and *Humility* towards *God*: Which strictly imply an *Orthodox Faith*; a *penitent habit* of *Mind* for all our *Sins*, and *Infirmities*, and *Prevarications* from our *Duty* how *resin'd* soever; and all *Uprightness* in regard to the *Church* and *State*; and the *Obligations* we have to all *Persons* whatever, *Ecclesiastical* or *Civil*, *High* or *Low*, *Rich* or *Poor*, in their several *Relations* and *Capacities*.

I cou'd not but esteem it *unhappy*, that I was not reminded of what was *suppos'd* to be here the *chief Concern* of the *Day*, 'till it was almost *too late* to consider what to say *suitable* to it. Otherwise I might have been more *particular* and less *tedious*: But it appears *Providential*, and I hope will make what has been said the more *taken notice of*, that I had before-hand pitch'd upon a *Subject* so very *proper*.

I shall beg leave, before I conclude, to add something further, which may be of *Use* in respect to our *Modern Infidels*. These Men the Apostle *St. Peter* seems to have had an *Eye* to; when he *warns* the *Churches*  
to

2 Pet. iii. 1,  
 &c.

to be mindful of what they receiv'd from the Holy Prophets, and Apostles of the Lord and Saviour. Knowing this first, that there shou'd come in the last Days Scoffers, walking after their own Lusts, and saying, Where is the Promise of his coming? For since the Fathers fell asleep, all Things continue as they were from the beginning of the Creation. For the Confutation of these ungodly Men, he charges it upon them as wilful Ignorance, that they do not understand, that by the Word of God (meaning the Lord and Saviour before-mention'd) the Heavens were made, and this Globe of Earth and Water, and by the latter Element the World that then was, perished; signifying, ' That all Things did ' not continue as they were at first, but that ' he had once already come to Judgment, and ' executed his Wrath upon all the World, ex- ' cept eight Persons, and had very, much ' chang'd the whole Face of Nature; that the same Word keeps in store the World as it is thus alter'd from what it was, reserving it unto Fire against the (Great) Day of Judgment, and Perdition of ungodly Men. And may not lesser Judgments be look'd upon as Signs, and Forerunners, and Evidences of the Truth of this? This certainly they must be esteem'd, as long as they are thought to be Judgments. And that every Evil is, with-

without all doubt, that is *above* the Agency of *Natural Causes*. Such indisputably was that we are now considering, in the first prevailing, procedure, and ending of it. And such were reckon'd many *Inferior Fires*, as a \* *Great Man* has formerly observ'd upon the Day in this City, naming particularly, that at *Rome* in *Nero's* Time; that in the Emperor *Titus* his Time; and that in the Time of *Commodus*; and that at *Constantinople*, which happen'd, *An. Dom. 465.* in the beginning of *September*, and resembled more than any within the Compass (even) of his Observation, what we are now lamenting; and two that had formerly burnt down great Part of the then City of *London*. And may we not look upon these *Events* as lively Tokens of that Day of the Lord, in the which the Heavens Ver. 10, 12. shall pass away with a great Noise, and the Elements shall melt with fervent Heat, the Earth also and the Works that are therein shall be burnt up? And let the Scoffers consider, that in the new World, there only dwelleth Righteousness; and Eternal Flames are prepar'd for such Men as themselves, which they may go laughing into, if that will be any Comfort to

\* *Bishop Stillingfleet*, in his Sermon before the House of Lords, Sept. 2.

Ver. 13.  
Mat. xxv. 41,  
46.  
Mark ix. 43,  
44, 45, 46, 48.

them.

them. And let us endeavour to get  
truly above *this present evil*  
1 Thess. iv. 18. *World*, and the fears of the  
next, that we may be able to  
*Comfort one another with these Words!*

**FINIS.**

